A U M

But know ye for certain, that if ye put me to death ye shall surely bring innocent blood upon yourselves and upon this city and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears.—Jeremiah, xxvi, 15.

THEOSOPHY

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THE SPIRIT IN THE BODY*

"For Spirit, when invested with matter *or prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara, the Great Lord,* the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.—Bhagavad-Gita, Chapter XIII.

YOUR letter received. It is hard for those who think in other ways to have to exist in a world and at a time when the generally worshipped god is so hard, unfeeling and merciless in his requirements. Yet such is our Karma, and the Karma of the race we desire to help. We cannot help without sharing the Karma and in sharing we have to do it in all ways. These things are part of our trials. We cannot but recognize that even heavenly death is provided for, and if so, why not life—even as we know it.

We would *know* that Law reigns for all, and for each and every circumstance, were it not for our doubts and fears. It is natural that fears should arise, for all terrestrial things tend to create them, yet we know from "Those who know" that the man who knoweth the Supreme Spirit, who is not deluded, and who is fixed on him, doth not rejoice at obtaining what is pleasant, nor grieve when meeting what is unpleasant. "Be free from the 'pairs of opposites' and constant in the quality of Sattwa, free from worldly anxiety and desire to preserve present possessions."

All this is like sending coals to Newcastle, yet sometimes a reiteration helps one free himself; and too, your letter shows that you see clearly what is right, so absolutely clear and sound, that I fear some difficulty more than ordinary must present itself to you. Yet for every difficulty there is a way, even if it is not the way we see as the preferable one. And we have to overcome all sorts of difficulties.

*From the letters of Robert Crosbie, here published for the first time.—EDITORS.

I can understand right well the many things you have in mind to be provided for. In all things there is but one thing to be done, and that is, the best we can. Then await the event; meet one thing at a time, and as it comes. Thus we avoid attachment to results, and interject no interference with that law which works for good to those who love it.

We so desire personal assurance that all will be well with the personal self that we distrust ourselves and all others, if we do not get it; and all the time we know that we should rely upon the law that works for righteousness. What, then, is needed is a greater faith and confidence, a stronger courage.

I had a little stone once, upon which was engraved, "Even this will pass away." It served many a time to remind me of the transitory nature of all trials and troubles. The motto is a good one and may serve many others, if used when need arises.

In all the above it is not meant that proper care should be neglected, but that fear and doubt should be dismissed. "Fear is the same thing as frigidity on the earth, and always proceeds by the process of freezing." Who can say in how many ways that "freezing" prevents what would otherwise be.

To one confronted by "hard facts," philosophy seems inadequate, especially when one has to meet the facts and the philosophy is quoted by another. Yet it is this very application that has to be made in every circumstance. No great effort is necessary to apply philosophy when the stress is slight; but when the stress is great, greater effort is needed. The main thing is to *apply the philosophy*, and in fact *rely* on it. All sorts of unforeseen obstacles will arise to test that reliance, in order that we may be confirmed, and ourselves rendered "constitutionally incapable of diverging from the true path."

We do not encompass the six glorious virtues all at once, nor one at a time, but make progress in all of them. Obstacles will arise in the circumstances of every day life and in our relations to each other.

I have found it helpful to go back to the time when full confidence abounded, if obstacles pressed hard and insistently. It often appears to us that obstacles that meet us need not be; that they have no relation to the great task that we have set before ourselves; yet due consideration of what we have learned must show that nothing can possibly occur that is out of that relation. We often say to ourselves "if this thing were only different, or proceeded or occurred in this other way, it would be better," failing to perceive, that *if* it were different, it *would be* different. The key to conduct, then, seems to be—taking things as they come, and dealing with them singly from day to day. We find this hard, yet the "hardness" will continue in degree as *we* become "confirmed," until all is easy. The harder the effort, the greater the strength acquired.

I used to look calmly and dispassionately at the very worst picture I could conjure up as happening to myself, and found it helpful in getting rid of "fear of consequences." I mentally took account of the very worst, saw myself in it with all that it entailed, went through it in all its parts leaving myself *alone,* dishonored, stripped of everything. Those very things have happened to me, but I knew them, had outlived them, and went on undismayed. Had I not done it I would not be where I am to-day. But you know all this and it may seem like cold comfort. I would that I could give you more.

Look back at the chain of circumstances since first we met, and realize more fully that there is "a Destiny that shapes our ends, rough hew them as we may." Can we question Master's hand in everything done in his name? The circumstances may not smile at us, but it is not their favor that is sought. We ought to *know* by this time that seeming evil is very often—we might say, always—turned to good. For it is "that Great Initiate of All, Who keeps this whole Movement in being."

May you have all power, health, and courage externally, internally and eternally. Good night to you.

As ever—

THE SOURCE OF RELIGIONS*

The days of Constantine were the last turning-point in history, the period of the Supreme struggle that ended in the Western world throttling the old religions in favor of the new one, built on their bodies. From thence the vista into the far distant Past, beyond the "Deluge" and the Garden of Eden, began to be forcibly and relentlessly closed by every fair and unfair means against the indiscreet gaze of posterity. Every issue was blocked up, every record that hands could be laid upon, destroyed. Yet there remains enough, even among such mutilated records, to warrant us in saying that there is in them every possible evidence of the actual existence of a Parent Doctrine. Fragments have survived geological and political cataclysms to tell the story; and every survival shows evidence that the now *Secret* Wisdom was once the one fountain head, the ever-flowing perennial source, at which were fed all its streamlets—the later religions of all nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at the one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the aeons of time gone by, unobscured by the hand of bigotry and fanaticism.

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*From the Original Edition, *Secret Doctrine,* Vol. I, pp. xliv-xlv, (Introductory); see Third Edition, Vol. I, pp. 27-28 (Introductory). The title used is our own.—EDITORS.

CULTURE OF CONCENTRATION*

CONCENTRATION, or the use of the attention in the direction of anything that we wish to do, consistently and persistently, has long been recognized as the most effective means of arriving at the full expression of our powers and energies. The ancients called the power to focus the attention upon a subject or object for as long a time as is required to the exclusion of every other thought and feeling—"one-pointedness." Concentration is difficult to obtain among us as a people, because the key-note of our civilization is, in fact, *distraction* rather than concentration. Constantly and in every direction we are having presented to our minds objects and subjects—one thing after another to take our attention and then to pull it off from what we are putting it on. So, our minds have acquired the tendency to jump from one thing to another; to fly to a pleasant idea or to an unpleasant idea; to remain passive. Remaining passive is normally sleep; abnormally, its tendency is towards insanity. That we have become habituated to these distractions and are not able to place our minds on any given thing for any length of time may be easily proved by anyone. If he will sit down and try to think of one single thing, one single object or subject, for only five minutes, he will find even in a very few seconds, perhaps, that he has wandered miles away mentally from the thing he intended to place his mind upon.

We have first to understand what man is, his real nature, what the cause of his present condition, before we can arrive at any pure and true concentration; before we can use the higher mind and the powers that flow from it. For the powers that we use in the body are *transmitted* powers, drawn, indeed, from our inner spiritual nature, but so disturbed and limited that they are not powerful. We need to know about our minds, and we need to *control* our minds—that is, the lower mind, occupied with personal and physical things, known in Theosophical phraseology as Lower Manas. It is this "internal organ," the thinking principle, which the ancients said is the great producer of illusion—the great distractor of concentration. For there is no possibility of obtaining real concentration until the possessor of the mind can place it where he will, when he will and for as long a time as he pleases.

It is written in "The Voice of the Silence": "The Mind is the great Slayer of the Real. Let the disciple slay the Slayer." The disciple, who is the Real Man—the spiritual man—has to act as such. He has to stop the switchings and flittings of his thinking principle and become calm in that knowledge to which the consideration of his own true nature brings him. The object of all advancement is the realization of the true nature of each one and an employment of the powers which belong to it. What hinders is the thinking principle. WE are the thinkers, but we are not what we

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*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

think. If we think wrongly, then all the results of our thoughts and actions must lead to a wrong conclusion, or to a partial one, at best; but if we realize that we *are* the thinker, and the creator—the evolver—of all the conditions through which we have been, in which we now are, and in which we shall find ourselves in the future, then we have reached the point of view of the Real man, and it is only to the Real man that the power of concentration belongs.

Again, in order to obtain concentration we need an understanding of the classification of the principles of man. We all have the same principles. We all have the same kinds of substances within us. We all have the same spirit within us. We all contain every element that exists anywhere or in any being. So, too, each one has all the powers that exist anywhere in himself, though latent. We are all of the same Source, all parts of one great Whole, all sparks and rays from the Infinite Life and Spirit—or the great Absolute Principle.

The second principle is Buddhi, or the acquired wisdom of past lives, as well as this one. It is the cream of all our past experiences. The next principle is Manas,—the Higher mind, the real power to think, the creator—not concerned with this physical phase of existence, but with the spirit and the acquired wisdom. These three principles together make the Real Man—Atma-Buddhi-Manas—and these three each one of us is in his inner nature.

Our Lower Manas is the transitory aspect of the Higher mind; that is, the portion of our attention, our thoughts and feelings addressed to life in a body. But if our thinking faculty is concerned only with the personal self—only with the body—the powers which reside in the Triad—the Real man, and the acquired wisdom of the past—can not force themselves through that clod of illusion. Lower Manas is the principle of balance. It is the place from which the man in a body either goes up towards his higher nature or down towards his earthly nature, made up of the desires pertaining to sensuous existence. Life about us is throwing its impressions and energies upon us all the time. We are constantly subject to them and connected with them by our ideas, our feelings and emotions, so that there is a constant turmoil going on within that inner mind which makes a barrier to absolute calmness and concentration.

We have then the astral body, itself an aspect of the real inner body which has lasted through the vast period of the past and must continue through the far distant future. This astral body is the prototype, or design, around which the physical body is built, and, considered from the point of view of the powers, it is the real physical body. Without it the physical body would be nothing but a mass of matter—an aggregation of smaller lives; it is the astral body which contains the organs, or centers from which the organs have been evolved in accord with the needs of the thinker within. The real senses of man are not in the physical but in the astral body. The astral body lasts a little over one lifetime. It does not die when

the physical body dies, but is used as a body in the immediate after death states.

Now as soon as we begin to make the effort to control the mind, and desire to know and to assume the position of the inner man, the effort and the assumption bring an accession of power and of steadiness. We have started something going in the astral body. What were before merely centers of force around which organs were builded now tend to become separate astral organs. A gradual building of those organs goes on within us, until in the completion of our effort we have an astral body, with all the organs of the physical, completely synthesized, and we are beyond the vicissitudes of the physical existence; we have the power of the action of the astral body. The astral body is even more complete and effective on its own plane than our bodily instrument here on the physical plane, for it has a wider range of action in its seven super-senses, where physically we have use of only five senses.

Many hindrances arise, however, as soon as the effort is begun. Old habits of thought and feeling press us on every hand, because we have not yet been able to check our responsiveness to them, and so we find ourselves subject to certain feelings and emotions which tend to destroy that astral body which is being built. First, and most potent, is anger. Anger has an explosive effect, and no matter how much we may have progressed in our growth, the uncontrollable inner shock coming from anger will tear that inner body to pieces so that the work has to be done all over again. Next to contend with is vanity—vanity of some kind or another, of some accomplishment, of ourselves, our family, our nation, or what not. Vanity tends to grow and grow, until finally we will not listen to anybody and are too vain to learn anything. So, vanity tends to disintegrate this inner body, although it is less disruptive than anger. Envy is another hindrance. Fear is another, but fear is the least of them all because it can be destroyed by knowledge. Fear is always the child of ignorance. We fear those things we do not know, but when we know, we do not fear. Fear doubts.

We are all a prey to those fears that tend to disrupt the very instrument by means of which true concentration may be attained; but it may be attained. The peculiar power and nature of that concentration is that, when complete, the attention can be placed on any subject or object to the exclusion of every other for any given length of time; and this thinking principle—this mind of ours which has been flitting about—can be *used* to shape itself to the object gazed upon, to the nature of the subject thought about. While the mind takes the shape of the object, we get from that shape the form, the characteristics of every kind that flow from it, and when our inquiry is complete we are able to know everything that can be known of the subject or object. Such a height of concentration we can easily see is not to be attained by intermittent efforts, but by efforts made from "a firm position assumed" with the end in view. All efforts made from that basis are bound to be of avail; every effort made

from the point of view of the spiritual man counts, because it makes the body subservient to the thinking principle.

Other things come about from that true power of concentration. We begin to open up the channels that reach from our brains to the astral body, and from the astral body to the inner man. Then, that which is temporary tends to become a part of that which is eternal. All the planes become synthesized from above down, and all the vestures of the soul which we have evolved from the past become in accord with each other. It is just like the tumblers in a clock: when they work together, the clock keeps time accurately. So we have to bring all the sheaths of the soul into exact accord, and that we can only do by taking the position of the spiritual being and acting as such.

The height of concentration is possible to us but not on a selfish basis. The concentration of the brain mind stands beside true concentration as a rush light beside the sun. True concentration is first of all, a position assumed out of regard for the end in view of union with the Higher Self. That is the highest Yoga. The concentration upon it is true concentration. And concentration must be attained before we can ever reach that stage where eternal knowledge of every kind is ours to the last degree; before we shall once more resume and wield those powers which are the heritage of all.

FROM THE PATH*

Time like a steed carries us forward. It has seven rays, a thousand eyes, it is full of fecundity, moving on seven wheels, with seven naves; its axle is immortality.—*Rig Veda.*

Why should there be such sorrowful contention? You honor what we honor, both alike: then we are brothers as concerns religion
—*Fo-sho-hing-tsan-king, v. 2, 264, 5.*

What is it to you . . . whether another is guilty or guiltless? Come, friend, atone for your own offense.—*Mahavagga, K. 2, c. 27.*

Ask not about a person's descent, but ask about his conduct.—
Sundarikabharadvajasutta, v. 9.

Matter having passed through millions of forms has acquired an irresistible tendency to seek for an ideal form constructed by intelligent thought.—*The Shaman's Book.*

Act not rashly; like a candle sheltered from air, not flickering let thy judgment be calm.—*Shaman's Remembrancer.*

Think of and seek out the tiny, brilliant ray that emanates from the soul connecting it with the body and the mind; it is power and glory.—*Palm Leaves.*

As the depths of the mighty Ocean are calm though storms rage on its surface, so be thou calm by retiring to the depths of thy nature.—*Shaman's Devotions.*

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*These Extracts were printed by Wm. Q. Judge in *The Path,* during the year 1893. The title used is our own.—EDITORS THEOSOPHY.

STUDIES

THE ASTRAL BODY

Part 1.

NO MAN however gross and material he may be, can avoid leading a double existence; one in the visible universe, the other in the invisible.

The life-principle which animates his physical frame is chiefly in the astral body; and while the more animal portions of him rest, the more spiritual ones know neither limits nor obstacles.

The visible physical man is:—brain, nerves, blood, bones, lymph, muscles, organs of sensation and action, and skin. The unseen physical man is:—astral body, passions and desires, and life-principle, called *prana,* or *jiva.*

There are many names for the astral body, and with the Hindus it is *Bhuta,* or devil, when it is by death released from the body and the mind: they are not far wrong if we abolish the old notion that a devil is an angel fallen from heaven, for this bodily devil is something which rises from the earth.

The model for the growing child in the womb is the astral body already perfect in shape before the child is born. It is on this the molecules arrange themselves until the child is complete, and the presence of the ethereal design-body will explain how the form grows into shape, how the eyes push themselves out from within to the surface of the face, and many other mysterious matters in embryology which are passed over by medical men with a description, but with no explanation.

The matter of which it is composed is electrical and magnetic in its essence, and is just what the whole world was composed of in the dim past when the processes of evolution had not yet arrived at the point of producing the material body for man. It is the guiding model for the physical one, and all the other kingdoms have the same astral model. Vegetables, minerals, and animals have the ethereal double, and this theory is the only one which will answer the question how it is that the seed produces its own kind, and all sentient beings bring forth their like. Biologists can only say that the facts are as we know them, but can give no reason why the acorn will never grow anything but an oak except that no man ever knew it to be otherwise. But in the old schools the true doctrine was known, and it has been once again brought out in the west through the efforts of H. P. Blavatsky and those who have found inspiration in her words.

That which survives as an *individuality* after the death of the body is the *astral soul,* which Plato, in the *Timaeus* and *Gorgias,* calls the mortal soul, for, according to the Hermetic Doctrine, it throws off its more material particles at every progressive change into a higher sphere.

Socrates narrates to Callicles that this *mortal* soul retains all the characteristics of the body after the death of the latter; so much

so, indeed, that a man marked with a whip will have his astral body "full of the prints and scars." The astral soul is the faithful duplicate of the body, both in a physical and spiritual sense.

The astral body, which in this life is covered with a gross physical envelope, becomes,—when relieved of that covering by the process of corporeal death,—in its turn the shell of another and more ethereal body.

This begins developing from the moment of death, and becomes perfected when the astral body of the earthly form finally separates from it. This process, they say, is repeated at every new transition from sphere to sphere.

From the remotest antiquity *mankind* as a *whole has always been convinced of the existence of a personal spiritual entity within the personal physical man.* This inner entity was more or less divine according to its proximity to the *crown-Chrestos.* The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, —only an ever-present instinctive feeling of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego.

The Divine, the highest and immortal spirit can be neither punished nor rewarded. To maintain such a doctrine would be at the same time absurd and blasphemous, for it is not merely a flame lit at the central and inexhaustible fountain of light, but actually a portion of it, and of identical essence. It assures immortality to the individual astral being *in proportion to the willingness of the latter to receive it.*

So long as the double man, *i. e.,* the man of flesh and spirit, keeps within the law of spiritual continuity, so long as the divine spark lingers in him, however faintly, he is on the road to an immortality in the future state. The secret doctrine teaches that man, if he wins immortality, will remain forever the trinity that he is in life, and will continue so throughout the spheres.

But those who resign themselves to a materialistic existence, shutting out the divine radiance shed by their spirit at the beginning of the earthly pilgrimage, which serves as a focus for the light in the soul,—such beings as these, having left behind conscience and spirit, and crossed the boundaries of matter, will of necessity have to follow its laws. Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms.

The body of so grossly materialistic a person as above described, having been deserted by its spirit *before physical death,* when that event occurs the plastic material—astral soul—following the laws of blind matter, shapes itself thoroughly into the mould which vice has been gradually preparing for it through the earth-life of the individual. Then, as Plato says, it assumes the form of that "animal to which it resembled in its evil ways" during life.

"It is an ancient saying," he tells us, "that the souls departing hence exist in Hades and return hither again and *are produced from the dead*. But those who are found to have lived an eminently holy life, these are they who arrive at the pure abode ABOVE and *dwell on the upper parts* OF THE EARTH."

We have shown that the "secret doctrine" does not concede immortality to all men alike. "The eye would never see the sun if it were not of the nature of the sun," said Plotinus. "Only through the highest purity and chastity we shall approach nearer to God, and receive in the contemplation of Him the true knowledge and insight," writes Porphyry. If the human soul has neglected during its life-time to receive its illumination from its Divine Spirit, our *personal* God, then it becomes difficult for the gross and sensual man to survive for a great length of time his physical death.

If during life the ultimate and desperate effort of the inner self to reunite itself with the faintly glimmering ray of its divine parent is neglected: if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions and is magnetically drawn into and held within the dense fogs of the material atmosphere. Then it begins to sink lower and lower, until it finds itself, when returned to consciousness, in what the ancients termed *Hades*. The annihilation of such a soul is never instantaneous; it may last centuries, perhaps, for nature never proceeds by jumps and starts, and the astral soul being formed of the elements, the law of evolution must bide its time. Then begins the fearful law of compensation.

No more than the misshapen monster can live long after its physical birth can the soul, once that it has become *too* material, exist after its birth into the spiritual world. The viability of the astral form is so feeble that the particles cannot cohere firmly when once it has slipped out of the unyielding capsule of the external body. Its particles, gradually obeying the disorganizing attraction of universal space, finally fly asunder beyond the possibility of reaggregation. Upon the occurrence of such a catastrophe the individual ceases to exist; his glorious Augoeides has left him.

During the intermediary period between his bodily death and the disintegration of the astral form, the latter, bound by magnetic attraction to its ghastly corpse, prowls about, and sucks vitality from susceptible victims. The man, having shut out of himself every ray of the Divine light, is lost in darkness, and therefore clings to earth and the earthly.

No astral soul, even that of a good and virtuous man, is immortal in the strictest sense; "from the elements it was formed—to elements it must return." Only,—while the soul of the wicked vanishes and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones; and while there remains in it a spark of the *Divine* the individual man, or rather his personal *ego*, cannot

die. "After death," says Proclus, "the soul (the spirit) continueth to linger in the aerial body (astral form) till it is entirely purified from all angry and voluptuous passions . . . . then doth put off by a *second dying* the aerial body as it did the earthly one.

Whereupon the ancients say that there is a celestial body always joined with *the soul* and which is *immortal, luminous,* and *starlike.*"

Socrates entertained opinions identical with those of Pythagoras; and both, as the penalty of their divine philosophy, were put to a violent death. The rabble has been the same in all ages. Materialism has been, and will ever be blind to spiritual truths.

These philosophers held, with the Hindus, that God had infused into matter a portion of his own Divine Spirit, which animates and moves every particle. They taught that men have two souls, of separate and quite different natures; the one perishable—the astral soul, or the inner fluidic body—the other incorruptible and immortal —the Augoeides, or portion of the Divine Spirit; that the mortal or astral soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The astral man, intangible and invisible as he might be to our mortal, earthly senses, is still constituted of matter, though sublimated.

In the anterior states the senses existed in germ, as it were, or in idea, until the astral plane, which is next to this one, was arrived at, and then they were concentrated so as to be the actual senses we now use through the agency of the different outer organs. These outer organs of sight, touch, hearing, and tasting, are often mistaken by the unlearned or the thoughtless for the real organs and senses; but he who stops to think must see that their outer organs are but mediators between the visible universe and the real perceiver within.

Thus is it shown that the astral body has in it the real organs of the outer sense organs. It has a complete system of nerves and arteries of its own for the conveyance of the astral fluid which is to that body as our blood is to the physical. It is the real personal man. There are located the subconscious perception and the latent memory, which the hypnotizers of the day are dealing with and being baffled by.

It is on the indestructible tablets of the astral light that is stamped the impression of every thought that we think, and every act that we perform; and that future events—effects of long-forgotton causes—are already delineated as a vivid picture for the eye of the seer and prophet to follow. Memory,—the despair of the materialist, the enigma of the psychologist, the sphinx of science, —is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals—to look with inner sight into the astral light and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for "micrographs of the living and the dead, of scenes that we have visited, of incidents in which

we have borne a part," they went to the vast repository where the records of every man's life as well as every pulsation of the visible cosmos are stored up for all eternity.

That flash of memory which is traditionally supposed to show a drowning man every long-forgotten scene of his mortal life—as the landscape is revealed to the traveller by intermittent flashes of lightning—is simply the sudden glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colors.

In the stillness of the night hours when our bodily senses are fast locked in the fetters of sleep and our elementary body rests, the astral form *oozes* out of its earthly prison, and as Paracelsus has it "confabulates with the outward world" and travels round the visible as well as the invisible worlds. "In sleep," he says, "the astral body (soul) is in freer motion; then it soars to its parents, and holds converse with the stars."

Dreams, forebodings, prescience, prognostications, and presentiments are impressions left by our astral spirit on our brain, which receives them more or less distinctly according to the proportion of blood with which it is supplied during the hours of sleep. The more the body is exhausted the freer is the spiritual man, and the more vivid the impressions of our soul's memory.

In heavy and robust sleep, dreamless and uninterrupted, upon awakening to outward consciousness men may sometimes remember nothing. But the impressions of scenes and landscapes which the astral body saw in its peregrinations are still there, though lying latent under the pressure of matter. They may be awakened at any moment, and then during such flashes of man's inner memory there is an instantaneous interchange of energies between the visible and the invisible universe. Between the "micrographs" of the cerebral ganglia and the photo-scenographic galleries of the astral light a current is established. And a man who knows that he has never visited in body, nor seen the landscape and person that he recognizes, may well assert that still he has seen and knows them, for the acquaintance was formed while travelling in "spirit."

To this the physiologists can have but one objection. They will answer that in natural sleep,—perfect and deep,—"half of our nature which is volitional is in the condition of inertia"; hence unable to travel; the more so as the existence of any such individual astral body or soul is considered by them as little else than a poetic myth.

Theologians as well as laymen labor under the erroneous impression that soul and spirit are one and the same thing. But if we study Plato and other philosophers of old we may readily perceive that while the "*irrational* soul," by which Plato means our astral body, or the more ethereal representation of ourselves, can have at best only a more or less prolonged continuity of existence beyond

the grave, the Divine Spirit—wrongly termed *soul* by the church—is immortal by its very essence.

Some of the noble Vedantic precepts on the soul and man's mystic powers have been contributed by a Hindu scholar. "The Sankhya," he writes, "inculcates that the soul (astral body) has the following powers: shrinking into a minute bulk to which everything is pervious; enlarging to a gigantic body; assuming levity, (rising along a sunbeam to the solar orb); possessing an unlimited reach of organs, as touching the moon with the tip of the finger; irresistible will, (for instance sinking into the earth as easily as in water); dominion over all things, animate or inanimate; faculty of changing the course of nature; ability to accomplish every desire." Further he gives their various appellations: "The powers are called: 1. *Anima;* 2. *Mahima;* 3. *Laghima;* 4. *Garima;* 5. *Prapti;* 6. *Prakamya;* 7. *Vashita;* 8. *Ishita,* or divine power. The fifth, predicting future events, understanding unknown languages, curing diseases, divining unexpressed thoughts, understanding the language of the heart. The sixth is the power of converting old age into youth. The seventh is the power of mesmerizing human beings and beasts, and making them obedient; it is the power of restraining passions and emotions. The eighth power is the spiritual state, and presupposes the absence of the above seven powers, as in this state the Yogi is full of God."

The phantom hand is the extrusion of the man's inner or astral member. This is that real self whose limbs the surgeon cannot amputate; *they* remain behind after the outer casing is cut off, and have all the sensations the physical parts formerly experienced. This is that spiritual (astral) body which is "raised in incorruption." The same principle in the unconscious extrusion of a phantom limb by the cataleptic medium applies to the projection of his entire "double" or astral body. This may be withdrawn by the will of the medium's own inner self without his retaining in his physical brain any recollection of such an intent—that is one phase of man's dual capacity.

Mediums are usually diseased, but the adepts of Eastern magic are uniformly of perfect mental and bodily health, and in fact the voluntary and independent production of phenomena is impossible to any others. Many have been known by Madame Blavatsky and others, and never a sick man among them. The adept retains perfect consciousness; shows no sign of bodily temperature; or any signs of morbidity; requires no "conditions," but will do his feats anywhere and everywhere; and instead of being passive and in subjection to a foreign influence, rules the forces with an iron will. The body, soul, and spirit of the adept are all conscious and working in harmony, and the body of the medium is an inert clod, and even his soul may be away in a dream while its habitation is occupied by another.

The medium need not exercise any *will-power.* The medium's

"spiritual" entity, when not obsessed by other spirits, will act outside the will or consciousness of the physical being as surely as it acts when within the body during a fit of somnambulism. Its perceptions, external and internal, will be acuter and far more developed, precisely as they are in the sleep-walker. And this is why the materialized form sometimes knows more than the medium, for the intellectual perception of the astral entity is proportionately as much higher than the corporeal intelligence of the medium in its normal state as the spirit entity is finer than itself.

Generally the medium will be found cold, the pulse will have visibly changed, and a state of nervous prostration succeeds the phenomena, bunglingly and without discrimination attributed to disembodied spirits; whereas but one-third of them may be produced by the latter, another third by elementals, and the rest by the astral double of the medium himself.

An adept can not only project and make visible a hand, a foot, or any other portion of his body, but the whole of it. In *Isis Unveiled* Madame Blavatsky relates having seen one do this in full day while his hands and feet were being held by a sceptical friend whom he wished to surprise.

Little by little the whole astral form oozed out like a vapory cloud, until before them stood two forms, of which the second was an exact duplicate of the first, only slightly more shadowy.

To project this ethereal body, at no matter what distance; to render it more objective and tangible by condensing over its fluidic form the waves of the parent essence, is the great secret of the adept-magician.

NOTE—The foregoing is compiled from *Isis Unveiled*, by Madame H. P. Blavatsky, *viz.*: Vol. I, pages 12, 178, 179, 180, 281, 319, 327, 328, 329 and 432; Vol. II, pages 180, 503, 592, 595, 596 and 506; and from *The Ocean of Theosophy*, by Wm. Q. Judge, pages 21, 33, 39, 40 and 42.

HUMAN EVOLUTION

We have not come up from the lower kingdoms. As self-conscious beings, with knowledge and with memory, we have voluntarily assumed the task of moving downward through the various stages of substance to meet the uprising kingdoms of the lower intelligences. The only way we can arrive at any conception of these processes is to begin at the top and not at the bottom, and follow the stages down. With each step down the stairs of being there has been a greater concretion and a greater feeling of separateness, and yet the source of all is the same and the powers that exist in every one potentially are the same.—*R. C.*

THE THEOSOPHICAL MOVEMENT*

CHAPTER XXIII

THE Adyar "parliament" following the withdrawal by Col. Olcott of his resignation, was held at the close of 1892, and is notable for several matters. The Presidential Address of Col. Olcott illustrates the workings of his mind over recent events. On the subject of his late resignation he reiterates that it was prompted by ill-health, and in discussing his resumption of duties as President he calls it a "sacrifice demanded by the best interests of the Society." On the action taken by the various Sections he says:

> "The Indian Section expressed its desire that I should hold office for life, even without performing the duties; the American Section begged me to reconsider and cancel my resignation; and the European Section, misled by ignorance of the exact phraseology of an Executive Order which I had published, into supposing that I had absolutely refused to resume the Presidentship, simply elected Mr. Judge as my successor."

The student may compare these statements with the facts as set forth in our two preceding Chapters. It is important that this should be done, as this matter of his resignation and the two bogies of "dogmatism in the T. S.," and the "worship of H. P. B." continued to haunt the mind of Col. Olcott. The Presidential Address of 1892 also contains the admission by Col. Olcott that the so-called Adyar Conventions were neither official nor unofficially representative of the whole Society; it marks also the recrudescence of the effort made in 1888-9 to focus the attention of the members upon the *Society,* upon *Adyar,* upon the *official* authority of the President-Founder, as detailed in Chapters XV and XVI. We quote Col. Olcott's germane remarks on these subjects:

> "The loose federal organization of the Society in autonomous Sections, provides a very efficient means of local management, but is apt to give rise to a powerful disintegrating tendency, leading individual Sections to lose sight of the unity of the Society, in an all-absorbing interest in their own special work.
>
> "Under the present Rules, no General Convention of the whole T. S. is now held; and the federal unity of the whole body finds expression only in my Annual Report, which is sent to every Branch of the Society throughout the world.
>
> "My Annual Report, therefore, assumes a special historic value and great importance, as it is the only means by which the members and Branches of the Society have brought before them a complete view of the Society's work as a whole. . .

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*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

For it must be remembered that the gathering I am now addressing is a purely personal one, and in no sense a Representative Convention of the whole T. S. . . . it is simply a gathering of Theosophists to whom I am reading my Annual Report before despatching it to all parts of the world. . . .

"It is only by viewing our work from the standpoint of the Federal Centre, the real axis of our revolving wheel, that the nett loss or gain of the year's activity can be estimated. Thus, for instance, intense action is the feature within the American Section, while a marked lassitude has of late been noted in the Indian work. Europe, manifesting a maximum of activity in London, a lesser yet most creditable degree at Paris, Barcelona, The Hague, in Sweden and elsewhere, shows seven new Branches to India's eight and America's thirteen. Thus while the outlook is not exhilarating in one part of the world, it is highly encouraging, taking the field as a whole."

We have already noted the immense acceleration of the Movement and growth of the Society in the United States following the establishment of the "Path," the formation of the Esoteric Section, and the still closer adhesion to the original impulse thus made possible. The reaffirmation of the lines laid made the American growth in the two years following the death of H. P. B. greater than in all the rest of the world, and greater than the entire active world membership at the beginning of 1891. In England, under the impetus of Mrs. Besant's leadership and close accord with Mr. Judge's program to carry on the work, the augmentation was proportionately great. Wherever the attention of the members was turned to the Cause instead of the Society, wherever their devotion was to the Teacher and the Teaching instead of to organization and authority, there the Movement advanced by leaps and bounds. The death of H. P. B. was in that respect an actual and visible benefit: it removed her from attention as a *person* and made possible the impersonal consideration of her as the Teacher whose inspiration and message were the *vis vitae* of the Society as of the Movement. An instructive contrast is offered by considering the state of the Society and the Movement in India and the Orient generally. The "marked lassitude" of which Col. Olcott speaks is made very plain by turning to the Report of Bertram Keightley, General Secretary of the Indian Section, included in the report of the proceedings of the Adyar convention at the end of 1892. His report shows 145 Branches on the roll of the Indian Section, and he speaks in detail of their condition. He summarizes as follows:

"It is foolish for us to console ourselves for the many deficiencies of our Indian Section, by pointing to our long list of Branches and gazing with placid satisfaction at the numerous shields on these walls, when we know in our inmost hearts, that there are, as my report shows, *only five Branches that are really doing satisfactory work.*"

When the student remembers that the Indian Section and the Orient generally, had been, since 1885, exclusively under the unquestioned control and inspiration of the President-Founder, supported at all times by the loyal co-operation of H. P. B. and W. Q. J., supported also in great part by dues and voluntary contributions from America and England, and by numerous volunteer workers who went in a steady succession from the West to the East, but two conclusions can be drawn: *First,* that Colonel Olcott's ideas as to the proper basis for work were erroneous; *second,* that the spirit of the First Object and the teachings of Theosophy, made no *practical* appeal either to the Hindus or to himself. They, like himself, were interested primarily in the second and third Objects and in the Society as a forum for their discussion—not in Brotherhood and "the vital principles which underlie the philosophical systems of old."

Turning now from the public phases of events and their discussion in the Sectional Conventions, in the various Reports, and in the three leading magazines, the "Theosophist," "Lucifer," and the "Path," we may review the trend of the Esoteric Section or School during the same period and in relation to the same issues. We have already considered the reorganization of the School and the reaffirmation of principles and policies as contained in the Circular of May 27, 1891. Under the clear and logical lines thus established the work of the School proceeded apace, free from dissensions or disharmonies. The public writings of H. P. B. and of others recommended by her, the private Instructions issued by H. P. B., and the various papers with "Suggestions and Aids" supplied by Mr. Judge and Mrs. Besant as joint heads of the School, afforded abundant and consistent material for study and application in daily life. The Rules of the School itself, the incentive provided by its teachings and purposes, and the example of Mr. Judge and Mrs. Besant, were more than ample to make the members active and energetic in the public promulgation of Theosophy and in the support of the T. S., while the very freedom from any taint of authority, external supervision or prescribed regulations but made the members voluntarily more self-sacrificing in time, money and work to make the exoteric Society a real and true success in the line of its proclaimed Objects. It should be clearly borne in mind that the "Instructions" of H. P. B. to the E. S. T. were in no sense "orders," but simply more definite and specific statements of Teaching than are contained in her exoteric writings. The "Rules" of the School were, in the same way, not regulations to be enforced by any outside pressure of superior authorities, but those statements of discipline and conduct which each member voluntarily gave his "most solemn and sacred word of honor" to enforce upon himself in his own thoughts and actions. And it should be remembered that while thousands of members of the T. S. were not mem-

bers of the E. S., no one could enter or remain in the E. S. who was not also a member of the T. S. In a word: the exoteric Theosophical Society had three defined Objects and was committed to no religion, no philosophy, no science, no system of thought; the Esoteric School had the same three Objects, but in addition its members were voluntarily pledged to do their utmost to make those objects effective in their own lives through the study and practice of Theosophy, exoteric and esoteric. As, outside of Col. Olcott and Mr. Sinnett, nearly all of those most active in the Society were pledged probationers of the Esoteric School, there was necessarily room for speculation, question, doubt and suspicion among members of the exoteric Society not members of the E. S. as to that body. As we have noted, these fears possessed Col. Olcott long before the formation of the E. S. and continued till long afterwards. H. P. B. had done her utmost to allay them during her life-time. It was not long after her death before the stand taken in regard to her and her work by the reorganized E. S. became a matter of more or less common knowledge in the exoteric Society, and it was this which in fact stirred Col. Olcott to renewed apprehension lest there arise an "H. P. B. cult," a "worship" of H. P. B., "dogmatism in the T. S." and a "breach of the neutrality of the T. S." in matters of opinion and belief, and led to his public remarks in his "Presidential Address" at the Adyar convention at the close of 1891. How these apprehensions and misapprehensions were met publicly by Mrs. Besant and Mr. Judge has already been shown. Within the School itself a circular, "strictly private and only for E. S. Members" as usual, was sent out on March 29th, 1892. It began with an "IMPORTANT NOTICE" in italics, reading as follows:

> *"The E. S. T. has no official connection with the Theosophical Society.*
>
> *"When first organized it was known as a section of the T. S. but it being seen that the perfect freedom and public character of the Society might be interfered with, H. P. B., some time before her departure, gave notice that all official connection between the two should end, and then changed the name to the present one.*
>
> *"This leaves all T. S. officials who are in the E. S. T. perfectly free in their official capacity, and also permits members if asked to say with truth that the School has no official connection with the T. S. and is not a part of it.*
>
> *"Members will please bear this in mind.*
>
> ANNIE BESANT,
> WILLIAM Q. JUDGE.

The body of the circular contained an added reference to the subject under the caption, "THE T. S. AND THE SCHOOL":

> "Members must carefully remember that the School has no official connection with the Society (T. S.), althought none are admitted who are not F. T. S. [Fellow of the T. S.]. Hence

the T. S. must not be compromised by members of the School. We must all recollect that the T. S. is a free open body. So if one of the Heads is also an official in the T. S., his or her words or requests as such T. S. official must not under any circumstances be colored or construed on the basis of the work of this School.

"This caution is necessary because some members have said to the General Secretary of the U. S. Sect. T. S. [Mr. Judge] that they regarded his words as such official to be an order. This is improper and may lead to trouble if members cannot see their plain ethical duty under the pledge. They are, surely, to work for the T. S., but must also use their common-sense *and never let the T. S. become dogmatic.*"

Although this circular was signed by both Mrs. Besant and Mr. Judge, it was in fact written by Mr. Judge, and its occasion is an illustration both of the difficulties under which he, like H. P. B. before him, labored in trying to secure continuity of policy in line with proclaimed principles on the part of associates, and of the methods of the true Occultist in maintaining that continuity without exposing the sins or the failings of co-workers. The occasion was as follows: Following the public news of the resignation of Col. Olcott, Mrs. Besant, then full of faith in Mr. Judge and of zeal to influence others to adopt her own particular ideas, had sent, on March 10, a circular letter to all members of the School urging the election of Mr. Judge to the office of President of the T. S.. This circular of Mrs. Besant's was sent out by her as an individual, not as President of the Blavatsky Lodge or as co-head of the E. S., and was sent out without Mr. Judge's knowledge. So soon as he learned of it he prepared the circular of March 29th, from which we have been quoting, to offset as far as possible the mischief it might lead to, and to restate the true position without chagrin for Mrs. Besant.

The aftermath of Mrs. Besant's circular is equally interesting and instructive. As Mr. Judge had anticipated, some members of the E. S. took Mrs. Besant's circular as an "order," and others resented it as an interference; still others saw in it an attempt of the E. S. to control the T. S. and make a breach in the neutrality of the exoteric Society. And when the July, 1892, Convention of the European Section ignored the request of the American Section to join with it in asking Col. Olcott to revoke his resignation, and instead accepted the resignation as a *fait accompli,* its action was ascribed by many to the E. S. influence exerted by Mrs. Besant's circular, and since Mr. Judge seemed in their eyes to have been the beneficiary, as he was chosen President in place of Col. Olcott, it was easy for the jealous and suspicious minded to conclude that the whole proceeding had been, if not actually engineered by him, at least carried through with his willing consent and tacit approval.

And this was actually one of the charges against him in the affairs of 1894-5. It is now time that the actual facts and real actors should be known, and the circular to the E. S. of March 29, 1892, three months before the European Convention of that year, shows Mr. Judge's entire innocence and good faith. More, when the suspicions spoken of were voiced, as they were, immediately following the European Section Convention in July, 1892, by partisans and friends of Col. Olcott and by others envious of the sudden rise to prominence and power of Mrs. Besant, Mr. Judge joined with Mrs. Besant in signing the circular sent out by her from London, dated August 1st, 1892, explaining and defending her action. This circular, written by Mrs. Besant, and sent to all E. S. members, is really a key to the workings of her consciousness when her actions, good or bad, were questioned by anyone. She says:

"You will see that Annie Besant, as one of the two to whom MASTERS committed the charge of the E. S. T., was discharging an obvious duty when she called on members of the School to show strength, quietness, and absence of prejudice, and to try and infuse similar qualities into the branches of the Society at such an important time as the first Presidential Election. The direction to act as pacificators and to make harmony their object, is in exact accord with the word of our Teacher, H. P. B. . . .

"There remains the statement, not made as one of the Outer Heads, that Annie Besant hoped that the choice of the Society would fall upon William Q. Judge as President, and it was suggested . . . that this would be taken as a direction to Esotericists to vote for him, although they were told, in so many words, that as no direction had come each must use his own best judgment. But had a far stronger form of advice been used, would the liberty of members have been unfairly infringed? Once more a glance at the past may help us. The first form of pledge in the School bound the disciple 'to obey, without cavil or delay, the orders of the Head of the E. S. *in all that concerns my relation with the Theosophical Movement.*' On becoming an Esotericist he voluntarily abdicated his liberty as regarded the Exoteric Society, and bound himself to carry out in the Exoteric Society the orders he received from the head of the E. S.

"It is true that this simple frank pledge was altered by H. P. B. in consequence of the criticism of some, who feared lest obedience against conscience should be claimed by her; but, as she herself said, the remodeled clause was a farce. She changed it, not because the new form was good, but because Western students were, many of them, not ready to pass under Occult training. They do not understand the privilege of obedience, when rendered to such as are the MASTERS. . .

"Obedience is forced on none: . . . Meanwhile let all feel

assured that neither of us two will make any attempt to give orders to the School, except in its societies and ordinary work, and that you are free to accept or reject our advice as you will."

Certain exceptions must be taken to the foregoing as to matters of fact: (a) the original "pledge" was not, in fact, in the wording given in quotation by Mrs. Besant; (b) no member was ever asked, attempted to be influenced, or permitted to "abdicate his liberty" in the Exoteric Society, or "bind himself to carry out in the Exoteric Society the orders he received from the Head of the E. S.," either by H. P. B. or Mr. Judge or in any messages received through them from the Masters; these are Mrs. Besant's own interpretations and conclusions; (c) "obedience to the Masters," is one thing, obedience to the "Outer Head of the E. S.," quite another thing, whether that "Outer Head" were H. P. B., Mr. Judge, Mrs. Besant or anyone else; (d) the "pledge" "rules," and "instructions" of the E. S. T. were for the help and guidance of the members in their relation of *pupils* to a *teacher* in a *School,* not for the regulation and government of an organization by its *authorities,* and were uniformly so stated to be and so construed by both H. P. B. and W. Q. J.

The student not a member of Masters' School may very well inquire, why did not Mr. Judge himself take exceptions to this circular of Mrs. Besant's which he signed with her? The answer is, we think, entirely obvious to any reflective mind which can grasp the spirit of the Movement and the related facts. Mr. Judge *did* take exceptions *in advance,* by stating the true position in the circular of March 29, 1892,—the same position that both H. P. B. and himself had repeatedly taken previously, both in the School and in the public Society. When Mrs. Besant asked him to sign with her this defensive circular of August 1st, 1892, he was placed in the same position as H. P. B. so often was in relation with Col. Olcott: Having stated the true position on his own account, he went to the utmost limits to shelter and support a colleague who had erred, and left to the discrimination of the students themselves to see the difference between his colleague's actions, the facts and the teachings. To have done other than as he did would have been to himself violate the spirit of the School, to infringe on the freedom of the members, to expose the mistakes of a co-worker, and to invite a rupture. All the members of the School had the Pledge, the various E. S. communications of H. P. B., and her Preliminary Memoranda and Instructions; it was for the members to *apply* them to the case in hand, uncoached and uninterfered with. To have interfered, except in a drastic emergency where the course was not clear upon reflection, was to retard or subvert the very purposes of the School as set forth in one of the most important of the "Rules":

"It is required of a member that when a question arises it shall be deeply thought over from all its aspects, to the end that he may find the answer himself; and in no case shall questions be asked . . until the person has exhausted every ordinary

means of solving the doubt or of acquiring himself the information sought. *Otherwise his intuition will never be developed; he will not learn self-reliance; and two of the main objects of the School will be defeated.*"

In other words, the very object of the mission and message of H. P. B., esoteric and exoteric, was to destroy that *authority* which human nature alternately seeks to impose or to lean upon. Another episode, equally illustrative of this human tendency to substitute some authority for self-knowledge, as of its other pole, the ambition to pose "as one having authority" before the ignorant, the credulous and the self-seeking, is to be found in the question of "successorship" which was raised immediately after the death of H. P. B.

LETTERS ON THE TRUE*

(Continued from last number)

I spoke of Virtue. What is that? Emerson once told us: "Virtue is the adherence in action to the nature of things." That commanding Nature, which is the True, stands above the adherent virtue. Growth and decay advance through retrogression, the fermenting and cathartic processes, these are Nature's. She gives, not opiates, but astringents. To sin, which is to go off at a tangent from the True; to suffer, which is discordant vibration; to return when a latent attraction, developed through pain, sets out towards the sphere of harmonious action; all this is natural. To lose a thousand vintages through the evolution of finer forces, to make here a rose and there a desert, these, with many transmuting and conserving powers, Nature offers as analogies to the student of the True and forbids him to condemn any of them. Sometimes convention establishes this natural order, simply because it is too massive to be overlooked, as when well-bred people select only topics of general interest to all. Then the crowd follow, not because it is true, but because it is convention. This cold acceptance freezes up the vitality of the germ. Let a man agree with his own soul that he will not lie because he galvanizes non-being into Being; that he will not steal because he goes behind the law which gives him all that is his own and will demand restitution at compound interest for the very word of which he may have deprived another. Let him not covet aught because his true manhood depends on his balance of power, his control of desire. Let him demand of himself the *Why,* of every impulse. Let him seek out the basic reason of his thoughts and actions, and assuring himself of his hidden motive, kill or exalt that as it may deserve. This is vital. What I say here of man applies once and for all to woman also. I am considering that fontal essence in which is no sex, no condition, no division—

*This article was first printed by Wm. Q. Judge in *The Path* for June, 1887.

the True. If the whole tendency be to that, the greatest secrets in occultism can be known. Loyalty must be a sum, not a fraction. Take Truth alone for your headlight, thereby the world may see your course, and children and jejune idlers be warned from its track. I do not say you should rise up and cast off the outer life all at once. That is your protection; you will need it for some time to come. But I say that you should look sleeplessly for the true kernel of these external things. Our advance must even be made with discrimination, often in befriending silence. Remember that under the present social constitution, as long as Theosophy seems to unfit men for their private capacities and obligations, so long will the world condemn it as lacking in moral and in common sense. Its exponents may not deal violently with established relations. You are to work out, not to jump out. If we love the True, we shall fulfill every personal claim, every formal pledge incurred by our position in life, at no matter what cost, rather than allow a false deduction to be drawn which shall implicate the good faith of our moral philosophy. Those to whom we are due alone can free us. An Adept wrote recently: "To find masters, you must be unclaimed by man or woman." Unfulfilled duties are ropes which drag us back. Men are eager to serve this cause; let them bear the result of their actions for its honor until the high law sets them free. Only an overwhelming certainty of a divine mission, of a certified call to Adeptship and the service of Humanity at large frees us from these present considerations by removing us to a higher plane, wherein we stand justified. While I live among men I wear the garment appointed to their assembly. Hours befall when I am called to quit this communion for that of the gods! Then I only know the laws of the soul and emerge from these platitudes of this lower world.

We cannot too deeply inhale the knowledge that Truth is not a surface growth. How often I have seen the clue overlooked by seekers; how often seen the messenger refused! Perhaps the tenor of his speech was too foreign, or too unassuming; or time was lost in questioning his methods, or the student flung away in fancied independence, forgetting that men do not own their own minds, but are debtors to the great currents of Thought. These flow through us like a river; the individual mind is but one of a million ripples, yet the force gathers momentum from ripple to ripple and all are the river. Only a large nature can receive a gift with grace and integrity; it has no fear of belittling itself by acceptance, for it knows that in the True we only receive in due proportion to our gifts, and that it must speedily bestow this bounty elsewhere. You do not hesitate to accept the services of a bank clerk because he is paid for them. Do you suppose that equity is confined to men, and that the Eternal gives us no retainer? Dismiss this commercial weighing and counting; give and take as the winds do! If an archangel stood within a body whose exterior did not announce that

divine prompter, men of average standing would reject him while searching for him. "I faint with the desire to find those who will unselfishly accept me and work for the rest. I give myself in all things for your benefit and would be glad if by my death or by my loss you could reach enlightenment. I would transfer, could I do so, all my experience to your soul and give it away to you. For what? For nothing at all save your acceptance. You know very well we can do no more than offer these goods. We set up the wooden image before the eyes of men and not one taking the sword cuts it in two, to find the jewels within. Then we sadly go on again."* That is the language of spiritual power and self confidence ignores it daily. If Jesus and Buddha walked the earth today without followers or protestations, how many men who clamour for the mysteries would recognize Them by an innate perception of Their qualities? I marvel that others suppose the Great Spirits of all ages to have passed onward to realms of bliss, without a second thought for the belated brotherhood behind. By the inexorable laws of Their perfected natures, some must have returned, in renunciation and bondage, to live and humbly teach and cheer reluctant men.

Do not take any man at his surface valuation or yours, but look to the spirit within his words. This discernment of spirits is a great power; it can be cultivated. Close your eyes, summon up the man before your thought and try to *feel his total effect* as it impresses itself on your passive mind. Then regard him impersonally as a problem solved, not forgetting that a foolish man may at times become the mouthpiece of unseen powers. Our perception is often tested thus; be vigilant, lest unawares you reject the fruit of life. But you wish to pluck it for yourself without the aid of any man? Friend! Such fruit never grew. *The One Itself can only realize through the many.* Are you higher than that?

Others again fall into the besetting error of students who are tempted at the outset to elaborate a system. The wish to set our intellectual acquisitions in order is natural enough, but as on our present plane we can only attain to partial conceptions, we may harden them into a finality, become insensibly attached to them as being our very own, and reject all that does not accord with them. Must the universal march up and toe my chalk line? Eschew mental habit; it is a great encrustor. Submit the outer and inner man to the solvent of will. Heed the indications of Nature. Observe the bird as it folds its wings and drops down the air to the predetermined spot. Consider the lightning, when from the lurid sheeted flow it forges a bolt and darts it to the mark. Every bullet that scores must first be liquid lead. Fix your motive, then make your thought fluidic and free. We are much conjured in the name of consistency. In heaven's name then, let us be consistent, but to the Truth itself, through all its varied manifestations. Each man need care only for what he is this moment, and pass on easily with

*Letter from a friend.

life to the next. There are times when we rise into an instant perception of Truth through the total nature of the soul. Then I feel myself great, by reason of this power, yet infinitely small, in that I do not hourly contain it. The laws governing this tidal wave form part of my inner consciousness, just as many of my forces are out yonder in the infinite correlation of cosmic energy. A full perception of them enables a man to hold up hand and lure, and the hawks swoop down. When a comrade displays this touchstone of the soul we know one another without any words. Many men of positive nature think that they also have fallen heir to this power because they test and are confident. They stand fast in reality by the lower knowledge of the delusive self, and can no more apprehend this internal aurora which throbs and gleams through the expanded man than a child discriminates between Northern Lights and the glare of distant conflagrations. The reason for this, as for all mistakes, inheres deeply in the elemental nature of man, and suggestions can be given whereby he may first recognize and then if he be a strong man—conquer it. To this end let us unite our efforts, for you know it is through sharing this faulty nature that I have been led to an earnest contemplation of possible remedies.

JASPER NIEMAND, F. T. S.

BUDDHA'S TEACHING*

(From the "Dhammapada" or the "Path of Virtue.")

(Concluded from last number)

But that is not a safe refuge, that is not the best refuge; a man is not delivered from all pains after having gone to that refuge.

He who takes refuge with Buddha, the Law, and the assembly; he who, with clear understanding, sees the four holy truths:—namely, pain, the origin of pain, the destruction of pain, and the eight-fold holy way that leads to the quieting of pain—

That is the safe refuge, that is the best refuge; having gone to that refuge, a man is delivered from all pain.

A supernatural person is not easily found; he is not born everywhere. Wherever such a sage is born, that race prospers.

Happy is the arising of the Awakened, happy is the teaching of the True Law, happy is the peace of the Church, happy is the devotion of those who are at peace.

He who lives looking for pleasures only, his senses uncontrolled, immoderate in his enjoyments, idle and weak, Mâra (the tempter) will certainly overcome him, as the wind throws down a weak tree.

As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

The virtuous man is happy in this world, and he is happy in

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the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path.

The thoughtless man, even if he can recite a large portion (of the law), but is not a doer of it, has no part in the priesthood, but is like a cowherd counting the cows of others.

Reflection is the path to immortality; thoughtlessness, the path of death. Those who reflect do not die; those who are thoughtless are as if dead already.

Follow not after vanity, nor after the enjoyment of love and lust! He, who reflects and meditates, obtains ample joy.

Not a mother, not a father, will do so much, nor any other relative; a well-directed mind will do us greater service.

He, who knows that his body is like froth and has learnt that it is as unsubstantial as a mirage, will break the flower-pointed arrow of Mâra, and never see the King of Death.

Death carries off a man who is gathering flowers, and whose mind is distracted, as a flood carries off a sleeping village.

Hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule.

What is the use of platted hair, O fool! what of the raiment of goatskins? Within thee there is ravening, but the outside thou makest clean.

He, whose evil deeds are covered by good deeds, brightens up this world like the moon when she rises from behind the clouds.

As the bee collects honey and departs without injuring the flower, so let the sage dwell on earth.

Let no man think lightly of good, saying in his heart, "It will not benefit me." Even by the falling of a water-drop the water-pot is filled.

Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish, who does not know the true law.

If a traveller does not meet with one who is his better, or equal, let him firmly keep to his solitary journey; there is no companionship with a fool.

Fools of little understanding have themselves for their greatest enemies; for they do deeds which must bear bitter fruit.

If you see an intelligent man who tells you where true treasures are to be found, who shows what is to be avoided, and who administers reproof, follow that wise man; it will be better, not worse, for those who follow him.

There is no suffering for him who has abandoned grief, and finished his journey; who has freed himself from all desires, and thrown off all fetters.

Let a man overcome anger by love, evil by good, the greedy by liberality, the liar by truth.

Some people are born again; those who are free from all worldly desires enter Nirvana.

All men tremble at punishment; all men fear death; remember that you are like unto them, and do not kill, nor cause slaughter.

He, who for his own sake punishes or kills beings longing for life and happiness, will not find happiness after death.

Do not speak harshly to anybody; those, who are spoken to, will answer thee in the same way. Angry speech is painful; blows for blows will touch thee.

If like a trumpet trampled under foot, thou utter not, thou hast reached Nirvana; anger is not known in thee.

As a cowherd with his staff gathers cows into the stable, so do Age and Death gather the life of man.

Cut down the whole forest of lust, not the tree! When you have cut down every tree and every shrub, then, you will be free!

The fool does not know when he commits his evil deeds; but the wicked man burns by his own deeds, as if burnt by fire.

Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not ribbing with dust, not sitting motionless, can purify a mortal who has not overcome desires.

After a frame has been made of the house, it is covered with flesh and blood, and there dwell in it old age and death; pride and deceit.

A man, who has learnt little, grows old like an ox; his flesh grows, but his knowledge does not grow.

Be not thoughtless! Your thoughts draw yourself out of the evil, like an elephant sunk in mud.

If a man becomes fat and a great eater, if he is sleepy and rolls himself about, that fool, like a hog fed on wash, is born again and again.

Self is the lord of self; who else could be the lord! With self well subdued, a man finds a lord such as few can find.

If an occasion arises, friends are pleasant; enjoyment is pleasant if it be mutual; a good work is pleasant in the hour of death; the giving up of all grief is pleasant.

The desire of a thoughtless man grows like a creeper; he runs hither and thither, like a monkey seeking fruit in the forest.

If a man is tossed about by doubts, full of strong passions and yearning only for what is delightful, his desire will grow more and more, and he will indeed make his fetters strong.

Without knowledge there is no meditation; without meditation there is no knowledge; he, who has knowledge and meditation, is near unto Nirvana.

He who has traversed this mazy and impervious world and its vanity, who is through and has reached the other shore, is thoughtful, guileless, free from doubts, free from attachment, and content, him I call indeed a Brahmana.

SOME THEOSOPHICAL DON'TS

All defects in the acquired nature exist because of the selfish personal outlook. Many of the manifestations of the personal could be catalogued, and a number might be indicated under some "Don'ts":

DON'T tell under what astrological sign you fancy "you" were born. The astrology of the day is very largely exoteric. If you had the real esoteric meaning you would not talk about it.

DON'T tell how you "came into" Theosophy; and the apparently remarkable "coincidences" that signaled your entry. Even if the Shangna plant marked your birth, what of it? And if you say how quick you were to recognize pure Theosophy, you only show that you are not practicing It at the moment of speaking.

DON'T say some fellow-student is a young student or an old one. You are not able to tell what he is, and it is of no consequence anyway.

DON'T try to show off. Even if you are best, it doesn't make you any better.

DON'T tell of how you at one time founded or did great work in lodges or gave lectures; the past, whether of apparent success or apparent failure, is best forgotten. Harboring the notion that we have done or are now doing important work is as harmful as the when-do-I-get-my-reward attitude. There could hardly be anything more untheosophical than such thoughts.

DON'T feel offended at being called a young student, or gratified at being called an old student. If "you" are a young student, and are styled an old one, it does not alter the fact; so if you are an old student and are thought by others to be a young one, the fact, whatever it is, is not changed. To be sensitive either way, is to identify your Real Self with the acquired nature: the ever-changing collection of lives which in your folly you think "yourself."

DON'T mentally minimize others because their personality seems ugly or in some other way jars with yours. Nor value or praise others because to you there is an appearance of spirituality. We are not valued because of length of beard, height of forehead, shape of nose, or penetrating glance. Masters have no regard for personalities as such, and no more should we, whether of our own or another's. Our true worth is in the good work we do for humanity and in our becoming a beneficent force in nature. And that work and our success in it cannot be known to another student, in reality; the less said the better.

In short, don't tell about the acquired nature: the man or woman of such a birth; such an age; such a weight; such a schooling; such personal experience—yourself, or your doings. There is as much difference between the cleverest personality *per se*, and THAT which lives and thinks within, as there is between a "Jack-the-Ripper" and a Holiest Buddha. Let us follow the example of the Teachers in reticence as in other ways.

ON THE LOOKOUT

THE MISSING LINK

Of all the seemingly bizarre statements made in the "Secret Doctrine" and "Isis Unveiled," probably none seemed more gratuitously fantastic to science than the history of the descent of the anthropoid apes from the Atlanto-Lemurian races, before types were too thoroughly crystallized to prevent cross-breeding between man and animal.

> Like all cross-breeds, they (the anthropoids) began to show a tendency, more and more marked as time went on, to return to the type of their first parent, the black and yellow gigantic Atlanto-Lemurian. (Now represented by the Negro races. Eds.) (Secret Doctrine, 1, 184.)
>
> Such anthropoids form an exception because they were not intended by Nature, but are the direct product and creation of "senseless" man. . . . he (the reader) would perhaps learn . . . that the Hindu sees in the ape but what Manu desired he should: the transformation of species most directly connected with that of the human family, a bastard branch engrafted on their own stock before the final perfection of the latter. (Isis Unveiled, 278-279.)

Abrams' electronic blood test is based upon the difference in radioactive wave lengths of blood specimens taken from different animals and human beings, the difference being determined by an instrument called the oscillophore. This test is now good in law, as in the Vittori case of San Francisco. The test determines the following, according to Prof. Abrams:

> (1) Approximate age; (2) Sex; (3) Race; (4) Parental inheritance of disease (that there is a *slight* discrepancy in scientific opinion here will be shown a little later. Eds.); (5) Vibratory rate (this always corresponds with that of the father); (6) Differentiation of human from animal blood. *Only the Primates (apes, etc.) show the same vibratory rate as human blood, and only the blood of the negro is racially identical with that of the Primates.* (Italics ours).

Now, if men, monkeys and apes, (all species of them) are blood relations as taught by science, (though no longer countenanced by its major prophets), why are not the reactions of monkey and ape blood similar, and why are not their relations to all species of men alike? There is only one answer. It is above, in Blavatsky's words.

UNANSWERED QUESTIONS

Also, if the rate of vibration of child is always that of the father, then relationship could never die out; the reaction between kindred species would never fade out with time. Also, has the fact that it is between the *father* and child that the similarity of vibration exists, any bearing on the inheritance of acquired characteristics? Perhaps.

Albert Edward Wiggam exercises himself on this point in Physical Culture. He wants to know:

> If a man educates himself will his children *for that reason* be any smarter than if he had spent his life gazing at a rat hole?

One might remark that the modern system of education is quite on a par intellectually with gazing into a number of rat holes without any interior connection—and pretty dark rat holes at that. However, Wiggam says:

> After a hundred years of argument and forty years of experiment, science can answer all these questions with a triumphant, emphatic "*No.*"

He does not remark that a very few years ago, science answered any *negative* of this kind with a triumphant, emphatic squelching, and is just as likely as not to reverse itself as triumphantly and emphatically during the course of next week, on this or any other question:

> It seems high time the public should be accurately informed upon this, one of the greatest scientific discoveries of all time. It seems

that it should be further pointed out that the discovery that the characters and modifications acquired by the bodies of plants or the bodies and minds of animals during their lifetimes are not inherited by their children, must profoundly influence many problems of education, politics, philanthropy, and social reform. It must change our whole idea as to how evolution has proceeded and how improvement in both plants, animals and men are to be brought about.

Accurate information on this and all other questions in the realm of human thought, has been accessible to the public since 1875, which the public has consistently refused to receive or act upon. Mr. Wiggam himself would substitute for the prevailing misinformation on the subject his own brand of misinformation along eugenic lines; he would let the race be improved by having individuals who carry the best characteristics of germ plasm, mate, forgetting, like all who think along this line, that the carrying out of this would have eliminated from the human race most of its great men of past and present times. Quoting Weismann, he says:

The body dies—the germ cells are immortal.

This, also, is a question which Blavatsky did not overlook:

Those who are not acquainted with the new discovery of Professor Weismann—at one time a fervent Darwinist—ought to hasten to repair the deficiency. The German Embryologist-Philosopher shows, thus stepping over the heads of the Greek Hippocrates and Aristotle—right back into the teachings of the Aryans—one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided . . the correct image of the future man . . in its physical, mental and psychic characteristics. It is that cell which impresses on the face and form of the new individual, the features of the parents or of some distant ancestor; it is that cell again which transmits to him the intellectual and mental idiosyncrasies of his sires, and so on. This Plasm is the immortal portion of our bodies . . these germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son during long generations. It is the latter hypothesis that Weismann accepted and has worked upon . . so far, so good; and when this almost correct theory is accepted, how will science explain the first appearance of this everlasting cell? (S. D. i, 223)

Yes, how? Wiggam says:

HEREDITY AND THE EGG

But, another question is waiting: "If the heredity is all in the egg and the hen does not manufacture or create any new heredity and put it in, how did the heredity ever get there?" Ah! my friend, I do not know. Nobody else knows. That is the central problem of all study of nature.

Behold two characteristics of the "scientific" mind neatly expressed. He does not know how the heredity got there, nor has he the faintest idea of how a cell can "carry" heredity; his stool has but one leg. Yet he is perfectly sure that the cell carried heredity, not knowing any explainable definition of either "cell" or "heredity" or "carriage," and at the same time he is positive no one else knows the rest of it. Yet, if we were really looking for the truth, Blavatsky gives the key to all these questions—a key, however, rather difficult to hold for materialistic hands:

Complete the physical plasm . . the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan, and you have the secret, if you are spiritual enough to understand it. (S. D. i, 224).

Mr. Wiggam introduces in his article a gem of purest ray serene—a sentiment with which every true Theosophist will concur most heartily:

Isn't it perfectly glorious to learn that none of the idiotic experiments that we have performed upon children in the name of education

is going to be inherited by coming generations? It seems almost too good to be true.

Taken in regard to the unfortunate subjects of experiment, this is quite true; the evil effects of modern education will be sloughed off at death, to return only in proportion to the deserts of the individual—which will be heavy in proportion to the part he himself has played in wrong teachings. Taken in the other sense, these evil effects will be inherited by ourselves, their creators, in the form of evil environments—the black pall of Kali Yuga which weighs upon, twists, and distorts the perceptions of the most progressive and clear seeing thinkers of the exoteric world, such as Mr. Wiggam himself.

ZIONISM—

Henry Morgenthau, ex-ambassador to Turkey, and himself a Jew, writing in the *World's Work* calls the Zionist movement "the most stupendous fallacy in Jewish history," and argues his thesis from the standpoint that it is an economic fantasy, a political fantasy, and a spiritual fantasy. His article has roused a furious discussion in leading Jewish periodicals, amongst which the *Jewish Tribune* assails Mr. Morgenthau as fiercely as his views, calling him a "successful real estate speculator who happened to be ambassador to Turkey." The Zionist movement has long been a holy subject with some leading Hebrews, a dream with many oppressed Israelites, and has attracted the sympathetic or sentimental interest of many statesmen and other gentiles—sometimes obviously for political purposes. The Great War and some of its minor outcomes have re-opened the question of the return of the Jews to Palestine and a renewed Jewish State. Politically and economically the problem is self-explanatory. Comparatively few Jews have returned to the ancient home from other lands and of them still fewer have been happy—*i. e.,* "successful" in any sense. The chief sponsors of the idea are Jews who by wealth and station could themselves easily go thither, carrying many in their orbit, but the hegira from their present habitations and pursuits has not been marked. Liberia serves as an example in one aspect, the numberless emigrants and their children who have essayed the return to the "mother-land" have supplied another; neither offers assurance. Spiritually, it seems to us, the Zionist movement is as futile as the crusades, or as the mysterious flight of the lemmings. Can such a dream move masses of men in their waking consciousness? The answer is that it has in the past, under not dissimilar conditions; why not again? Spite the boast of the Greeks before Troy few of us are "better men than our fathers." But were the Jews to "return home" they would have to wander farther than Palestine; first to Egypt and then to ancient India—an India which no longer exists. "Isis Unveiled" contains much lore on the mysteries of Judaism and the Jews, and the "Secret Doctrine" recites that over the door of our era is written: "The Karma of Israel." Who can say all that this implies? Speculatively, it is curious enough, but it is the fact, that if all the Jews longing for "Zion" were to go there and take their possessions with them, it would bankrupt every state in Europe and America, but it might free the Western world from the fetish of "the bible"—the Jews' revenge upon their re-born ancient persecutors.

MODERN CULTURE AGAINST THE CHURCHES—

Watts & Company, London, have just published a curious book, a compilation by Joseph McCabe, entitled a "Biographical Dictionary of Modern Rationalists." The literature of modern life has been ransacked and some 3,000 notations are given of men and women whom Mr. McCabe describes as "the *élite* of modern heretics." He goes on to say that "in the ethical sense, many of the men and women included here have retained to the end an appreciation of Christ and Christianity. . . . But the revolt, intellectual and emotional, against the creeds is seen to be overwhelming in the world of higher culture." Mr. McCabe's primary basis of selection would appear to be that those names cannot be classified as other than anti-christian who "uphold

the right of reason against the authority of church or tradition; they discard the idea of revelation as a source of truth, and they deny the authority of a church or creed or tradition to confine the individual judgment." We think this basis is sound, only that Mr. McCabe might have gone deeper and included Jesus Christ in his list of names by way of proem, for assuredly Jesus in fact or by implication was distinctly anti-Christian, taking "Christian" in its historical, theological and sectarian presentation. London *Nation* in commenting on Mr. McCabe's assertion of the revolt of modern culture against the churches remarks what is delightfully worth quoting: "It may be so. We may admire these new and rational stormers of old heaven, just as we admire the Stoics of the past, though perverse human nature has often found Stoics and Rationalists rather cold company. Or we may take refuge in the sayings of two men of cultural distinction, both included in the dictionary. 'My child,' said Dr. Jowett to Mrs. Asquith in her girlhood, 'you must believe in God, in spite of all that the clergy tell you.' And, 'I am always so glad to hold my tongue,' said Goethe, 'when people begin to talk about God.'"

A NEW LAW IN MEDICINE—

Not alone in the abstract field of purely intellectual curiosity—mere curiosity, however refined—that is the characteristic of much allegedly scientific research and experiment, is science coming closer to the domain of the Secret Doctrine. In the practical and philanthropic field of applied science called medical, a great departure is under way—a departure so great from established theory and practice that *Current Opinion* calls it *"a new Law in Medicine."* Sir James Mackenzie, a renowned British specialist, became so convinced of the shortcomings of the basis of modern medical practice that he left his professional activities and determined to spend the rest of his working life to a study of what might be called the pregenetic symptoms of disease. Remember that the practice of medicine consists chiefly in the "treatment of diseases." He came to believe, according to a thoughtful article in London *Lancet* by Dr. R. M. Wilson, that "before organs begin to break down under the stress of disease there is a period of infection or intoxication, referable to the *whole system* (italics ours) but not definitely located. This is the period of "early signs of symptoms" which it is Professor Mackenzie's chosen labor to study. We quote:

> "Some fascinating possibilities open before the mind. If, for example, the poisons of disease act on various portions of the nervous system and so disorganize the nervous control of organs, it may well be that, in process of time, those organs will break down from this reason alone. Thus, destruction of the lungs in tuberculosis may not be so much the cause of the disease as one of its effects. The cause may be remote, in a general poisoning of the system, and the local focus of the trouble may arise owing to this general poisoning. Thus a new world comes into view"—in medical practice.

As early as 1877 H. P. B. specifically predicted that the real students and practitioners of the chemistry of Life must come to relate specific things to the general area, and that no real progress could come, except an expertness in substituting one effect for another, until scientific students generally grasped the essential unity of Nature. Until our day the philosophical and metaphysical treatment of disorders by a study of the *whole nature* of the patient, mental and moral as well as nervous and physical, has been left to the quack and the charlatan. The day that real practitioners recognize that the physician of the body and the physician of the mind and soul are treating one and the same subject, and begin to treat the *patient* rather than the "disease," we shall see the era of "practical occultism" in science and medicine.